SHRIBHARGAVAKAVACHA

197

CRITICALLY EDITED
BY
M. S. PARKHE, B. A.

POONA
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Price: Rs. 1-25

Published by :
J. A. Mondkar.
Bhatwadi, No. 2, Girgaon,
Bombay 4.

First Edition
1963

Printed by :
G. D. Belgee,
Papco Press,
376 Shukrawar, Poona 2.

Most

Respectfully

Dedicated

To

My

PARAMASADGURU.

I wish to express my deep sense of gratitude to Dr. E. D. Kulkarni, M.A., Ph.D., *without whose unstinted and valuable assistance, the publication of*

" Shribhargavakavacha "

would not have been possible.

376 Shukrawar,
Poona 2.

—M. S. Parkhe.

INTRODUCTION †

Religion is popularly defined as worship of Superior Power either for attainment of divine life or for avoiding evils in wordly life. The essence of religion consists in worship; and in all forms of worship a Mantra of one type or the other is used. A Mantra is in everyway the most important and the most difficult subject in the Tantrashastra.

It is true that a Mantra is meaningless to those who do not know its meaning, but to those who do, it is not 'Jobber' though it has become the subject of ignorance and superstitious use.

The textual source of Mantras is to be found in the Vedas, Puranas and Tantras. The Tantras are essentially the Mantrashastra. The Tantric religion was in vogue in the days of the Puranas; and references to Tantric deities and to the Tantric form of worship are found in a number of Puranas and in many ancient Sanskrit works. In fact the ritual side of the Vedas constitutes what we designate as Tantras. These Tantras have attempted to make a practicle exposition of the philosophical truths expounded in the Vedas and the Upanishadas.

The rites and the rituals consisting of many mystic symbols, constitute some of the occult secrets of Tantric religion calculated for furthering concentration, for augmenting self - control and for the restraint of the senses of the devotee.

It must, however, be admitted with reluctance that there are some prejudices among the people against the Tantric creed on account of its some rites and rituals which apparently appear to be highly licentious, extremely cruel and exceedingly loathsome. The high and sublime truths of the Tantras are not properly understood and as a result of that, these have been degraded by the vicious

† The first part of the introduction is based on '*Shakti and Shakta*' and *Principles of Tantra*, both edited by Sir John Woodroffe; and *Tantra* by D. N. Bose.

people for their selfish ends and for the gratification of their animal appetites. The misinterpretation of *Pancha Makaras* is a good illustration to this point. The *Pancha Makaras* are मद्य, मांस, मत्स्य, मुद्रा and मैथुन. It is stated in the Tantras that one should worship the goddess with these five. Now these rites appear on the face of them quite abhorrent but there are great esoteric meanings behind them. They teach the man to overcome his temptations, to supress the lustful impulse within him, to concentrate his mind on the object of his devotion, to keep himself bodily fit for performing religious rites— in short to relinquish his desire and self and convert the various pursuits of enjoyment into instruments of spiritual discipline.

Now what is a Mantra ? It is generally described as a prayer, formula of worship, mystic syllables etc. Any set of words or letters is not a Mantra. A Mantra consists of certain letters arranged in definite sequence of sounds of which the letters are the representative signs. To produce the designed effect, a Mantra must be intoned in the proper way according to both वर्ण (sound) and स्वर (rhythm). A Mantra, when rightly recited, is a potent compelling force, a word of power, effective both to produce material gain and accomplish worldly desires, as also to promote the fourth aim of human existence viz. *moksha*, advaitic knowledge and liberation.

The Mantras have different names depending upon the number of syllables it contains. Commonly the term बीज is applied to monosyllabic Mantras. The Mantras which are quintessence of a Mantra and the seed of the fruit which is सिद्धि, are called बीजमन्त्रऽ. There are a very large number of these बीजऽ such as ह्रीं, श्रीं, क्रीं etc. called by different names. Thus ह्रीं is called मायाबीज, श्रीं is called लक्ष्मीबीज etc. Each Deity has His or Her बीज. This बीज is used in the worship of the Deity whose Mantra it is.
The primary Mantra of a Deity is called मूलमन्त्र. The names of other Mantras are पिण्डमन्त्र, कर्तरीमन्त्र, मालामन्त्र etc.

A Mantra is a *Shakti* which lends itself impartially to any use. A man can identify himself with any of the nature's forces and for any end. Thus a Mantra may be used to injure, kill or do good. By a Mantra a transference of power from the *Guru* to his disciple is said to have been effected. Various thus are the purposes for which the Mantras are invoked. Of these the following are prominent.

(1) liberation, (2) worship of the manifested God, (3) worship of the Deities, (4) communication with the Deities, (5) acquisition of super-human powers, (6) communication with ghosts and evil spirits, (7) warding of evil influences, (8) cure of diseases, (9) influnencing others' thoughts and actions, (10) bringing men, ghosts etc. under control. Thus the Mantras possess subtle powers of action on the spiritual, mental and physical planes of existence.

By practice with the Mantra, the Deity is invoked. This means that the mind itself becomes the Deity when it is unified with the Deity. This is achieved through repetition of the Mantra (जप).

The efficacy of the Mantras is not a matter of opinion but an established fact. It is testified by the evidence of the sages of hoary antiquity and corroborated by a host of साधकऽ of all ages. There are a number of साधकऽ still living who have had direct proof of the efficacy of the Mantras. Each one of us, if we will, can obtain such direct proof ourselves.

A Mantra takes different forms according as it appears as seed, sprout, root, stem, trunk, branch, twig, leaf, flower, and fruit. Just as one cannot have leaf, flower, fruit etc. without first sowing the seed, so one cannot acquire competence for the reception of other Mantras without first being initiated in the special Mantra of the Deity. For this reason the Mantra of the Deity which is received at the time of initiation is called बीजमन्त्र. The Mantra formed of the name of the Deity is the sprout which rises out of the बीजमन्त्र and tantric सन्ध्या, गायत्री, न्यास, पूजा and उपचारमन्त्रऽ are all its stems, trunk, branches and twigs. स्तुतिमन्त्रऽ and वन्दनमन्त्रऽ are its

leaves and flowers and the कवच (protective Mantra) consisting of the Mantras, is its fruit. Just as all seeds are contained in the fruit and sprout, trunk, leaf, flower etc. are contained in the seed in extremely subtle states, so the बीजमन्त्रs are contained in the कवच, which is the fruit of the बीजमन्त्रs and सिद्धि and साधनशक्ति etc. are also contained in the बीजमन्त्रs in extremely subtle form.

In the मन्त्र shastra, श्रीविद्या holds a unique position It enunciates the great Upanishadic truth of the identity of the individual self with the transcendent self, contained in the famous महावाक्य, तत् त्वम् असि. It is recognised as containing the entire doctrine of Hinduism. परशुरामकल्पसूत्र which is one of the most authoritative and profound works on श्री ि्य system of worship, is a digest of श्रीविद्या written by श्रीपरशुराम for the benefit of the devotees. A passage from त्रिपुरारहस्य shows the circumstances under which परशुरामकल्पसूत्र was composed by श्रीपरशुराम. The details of उपासनाकाण्ड of the वेद were compiled by श्री िव in six classes of works known as आगम, रहस्य, संहिता, यामल, अर्णव and न्त्र. श्रीपरशुराम seeing them too vast and the concepts in them too difficult to digest for the average devotee, requested his revered master श्र त्तात्रेय to teach the system in an abridged form. The latter knowing that the उप सना of त्रिपुरासुन्दरी was the highest of all forms of worship, composed a सं िता called त्रिपुरोपास्तिपद्धति comprising 18,000 verses in which he described the worship of त्रिपुरासुन्दरी in all its details. श्रीपरशुराम learnt this संहिता from श्रीदत्तात्रेय himself. But finding that it was still too vast in extent and its meaning still too deep for the average devotee to understand, श्रीपरशुराम abridged the संहिता still further and presented it in an intelligible form in his कल्पसूत्र. The further abridgment and simplification of this कल्पसूत्र by the sage सुमेध of Harita family, a disciple of श्रीपरशुराम, has come down to us as त्रिपुरारहस्य.

श्रीभास्करराय who was initiated into पञ्चदशाक्षरी मन्त्र – श्रीविद्यामन्त्र – and into the worship of श्रीविद्या and who devoted his long life and marvellous intellectual powers to the services of श्रीत्रिपुरासुन्दरी, wrote his commentary on परशुरामकल्पसूत्र. He expanded the doctrines of श्रीविद्या contained in the same.

All this clearly shows that श्रीपरशुराम was not only initiated into श्रीविद्यामन्त्र and the worship of श्रीविद्या but he was also an authority

on श्रीविद्या. We also get copious references in ancient literature to the effect that the instructions of श्रीविद्या were initially imparted to श्रीपरशुराम by Lord शिव himself.

In the vedic texts this मन्त्र is alluded to by signs, while in the सांखायनश्रुति and other texts, technical words are used to indicate it. It is considered as a secret doctrine. Because 'neither for kingdom, nor for one's life may षोडषाक्षरी be revealed' is the injunction. Therefore its transmission except to those qualified to receive it, is entirely prohibited.

Although to-day the text of श्रीविद्या has been published and a number of learned commentators have come forward to explain the secret significance embodid in the letters of श्रीविद्यामन्त्र it has remained a secret. It becomes effective only on initiation and instruction from a Guru.

The text of श्रीभार्गवकवच announces in clear terms that the devotee will see श्रीपरशुराम in bodily form by the religious recitation of श्रीभार्गवकवच. The devotee, who will be blessed with the sight of श्रीपरशुराम in bodily form, will be the most fortunate one and he may perhaps be initiated into the secret knowledge of श्रीविद्या by श्रीपरशुराम himself.

Now the essence of all religions, though one and the same, the forms of religions are many, depending upon man's temparament, education, imagination, culture and taste. Naturally there cannot be one and the same इष्टदेवता for all, even professing the same religion. As a result of this a number of treatises came to be composed embodying the description of different Deities for the benefit of the devotees. The list of कवचs detailed below, with the sources mentioned against each, bears an ample testimony to this statement.

श्रीभार्गवकवच is unique in itself and the Deity of the कवच superb. The कवच itself states —

किमन्यैः कवचैर्देवि किमन्यैर्मनुभिश्च वा ।
जामदग्न्यः परं यस्य दैवतं भृत्यवत्सलः ॥ 25–26
and

जामदग्न्य इवान्योऽस्ति न देवो भृत्यवत्सल: ।
प्रस्फुरद्गुणसौवर्णराशीनां जन्मभूः परः ॥
तेथदामिव वर्मान्यद्धर्मादिफलदं न हि ।
क्वचेऽस्मिन्सकृज्जप्ते मन्त्रावृत्तिसहस्रजं ॥
फलमाप्नोत्यविकलं तस्मान्नित्यं जपेन्नर: । 147–151

The truth embodied in these lines can be verified if we remember the undertakings of श्रीपरशुराम. श्रीपरशुराम is generally described in ancient literature as 'धनस्य देवता' 'यज्ञस्य देवता'. It is described that श्रीपरशुराम himself has performed the अश्वमेधयज्ञ and helped the पाण्डवs in leading the sacrifice they had started, to a successful completion by his generous offer of wealth to them.

To these two epithets of श्रीपरशुराम we add one more — श्रीपरशुराम as 'युद्धस्य देवता.' श्रीपरशुराम was an invincible warrior. He was perfect in all sciences and thoroughly versed in archery. He also founded the science of archery of his own and trained pupils like भीष्म, द्रोण, कर्ण and others, who figured prominently in the great Mahabharata War.

श्रीपरशुराम has been described as one of the seven चिरंजीविन्s, the other six being अश्वत्थामान्, बलि, व्यास, हनुमान्, बिभीषण and कृप. This is corroborated by his public appearances on some occasions in different *yugas*. श्रीपरशुराम is recognised as an incarnation of श्रीविष्णु, the Lord of the universe; and it is said that श्रीविष्णु appeared on earth in the form of श्रीपरशुराम to chastise the wicked and evil-doers and to subdue the arrogant. He killed कार्तवीर्यार्जुन and other क्षत्रियs and cleared the earth of all क्षत्रियs twenty-one times. श्रीपरशुराम raised his axe against the क्षत्रियs mainly because the latter had oppressed the pious people. We have also information from the Puranas that श्रीपरशुराम rebuked and cursed even the ब्राह्मणs when they swerved from their righteous path. श्रीपरशुराम did appear on the scene a number of times whenever occasions demanded it.

Ramayana again describes the meeting of श्रीपरशुराम and श्रीरामचन्द्र when the first transferred his martial power to the latter with instructions to him to carry on the mission which he had started,

Similary Mahabharata narrates that श्रीपरशुराम offered his valuable advice to श्रीकृष्ण on certain policy of war-craft.

Kalkipurana is replete with references to श्रीपरशुराम's activity. He then acted as a *Guru* to कल्कि in matters of religion, warfare and the state. श्रीपरशुराम not only trained him in tactices of warfare but guided him also at every stage in his work of inflicting punishment on impious and arrogant people.

All these go to convince us that श्रीपरशुराम has been watching the affairs of the world and if invoked with deep devotion and sincerity of heart, the devotee should feel certain in securing his grace and unbounded favour. And this is the message which श्रीभार्गवकवच carries to the devotees.

A List of कवचs *

अघोरकवच.
अङ्गारकवच (मार्कण्डेयपुराण).
अन्नपूर्णाकवच (भैरवतन्त्र).
अर्जुनकवच (तन्त्र).
आदित्यकवच (पद्मपुराण).
इन्द्राणीकवच (परमानन्दतन्त्र, देवीरहस्य).
ऋणमोचनदत्तात्रेयकवच.
एकाक्षरगणपतिकवच (रुद्रयामलतन्त्र).
कार्तवीर्यकवच (उड्डामरेश्वरतन्त्र).
कार्तिकबीजकवच (तन्त्र).
कालमुखीविश्वकीलकवच (बालाविलासतन्त्र).
कालरात्रिकवच.
कालिकाकवच (उत्तरतन्त्र, कालिकारहस्य, कालीतन्त्र, रुद्रयामलतन्त्र, स्कन्दपुराण).
कालिकाजनमङ्गलकवच (भैरवतन्त्र).
कृष्णकवच (पद्मपुराण).
गङ्गाकवच.

* The list is not exhaustive. It is really surprising to note that श्रीभार्गवकवच is not noticed in the catalogues of manuscripts.

गणपतिवज्रपञ्जरकवच.
गणेशकवच (गणेशपुराण, पद्मपुराण, ब्रह्मपुराण, रुद्रयामलतन्त्र).
गण्डभेरुण्डनृसिंहकवच.
गरुडकवच (ब्रह्माण्डपुराण).
गायत्रीकवच (ब्रह्मकल्प, ब्रह्माण्डपुराण, रुद्रयामलतन्त्र, वसिष्ठसंहिता, विश्वामित्रसंहिता).
गुरुकवच (रुद्रयामलतन्त्र).
गुह्यकवच (ब्रह्मयामलतन्त्र, स्कन्दपुराण).
गोपालजनमङ्गलकवच.
गोरक्षसिद्धिकवच.
गौराङ्गकवच.
चण्डिकादेवीकवच.
चन्द्रकवच. (ब्रह्मवैवर्तपुराण).
चिदम्बरमेलनकवच (आकाशभैरवतन्त्र).
ताराकवच (योगिनीमत).
तुलसीकवच (ब्रह्माण्डपुराण, स्कन्दपुराण).
त्यागराजकवच.
त्रिपुरसुन्दरीकवच (रुद्रयामलतन्त्र).
त्रिपुरसुन्दरीत्रैलोक्यमोहनकवच (रुद्रयामलतन्त्र).
त्रिमुखहनुमत्कवच.
त्रैलोक्यमङ्गलकवच. (ज्ञानामृतसार, सनत्कुमारसंहिता).
त्रैलोक्यमोहनकवच (रुद्रयामलतन्त्र).
त्रैलोक्यमोहनरामकवच (ब्रह्मयामलतन्त्र).
त्रैलोक्यविजयकवच.
त्रैलोक्यविजयनामकनृसिंहकवच.
त्र्यम्बकरुद्रकवच.
दक्षिणाकालिकाकवच (कालतन्त्र, भैरवतन्त्र, रुद्रयामलतन्त्र).
दक्षिणामूर्तिकवच (वामकेश्वरतन्त्र, श्रीमन्त्ररत्नाकर).
दक्षिणामूर्तित्रैलोक्यविजयकवच (चिदम्बरनटनतन्त्र).
दक्षिणामूर्तिपञ्जर (ब्रह्माण्डपुराण, मार्कण्डेयपुराण).
दत्तात्रेयकवच (उड्डामरेश्वरतन्त्र, ब्रह्माण्डपुराण).
दुर्गाकवच (कुब्जिकातन्त्र, ब्रह्मवैवर्तपुराण).
देवकीकवच.
देवीकवच (ब्रह्मवैवर्तपुराण, वराहपुराण).

धनदाकवच.
नारायणवर्म (भागवतपुराण, महार्णवतन्त्र)
नित्याकवच (तन्त्रराजतन्त्र).
नृसिंहकवच (नारदपांचरात्र, ब्रह्मसंहिता, ब्रह्माण्डपुराण).
पञ्चदशीकवच (रुद्रयामलतन्त्र)
पञ्चमुखहनुमत्कवच (अथर्वणरहस्य, पाञ्चरात्रागम, रुद्रयामलतन्त्र, सुदर्शनसंहिता).
परमहंसकवच (रुद्रयामलतन्त्र).
प्रत्यङ्गिराकवच (अथर्वणमूल, महालक्ष्मीतन्त्र).
बगलामुखीकवच (एकवीरातन्त्र, जयद्रथयामलतन्त्र, रुद्रयामलतन्त्र, शांख्यायनतन्त्र).
बटुककवच (रुद्रयामलतन्त्र).
बालाकवच (रुद्रयामलतन्त्र, वामकेश्वरतन्त्र).
बालत्रैलोक्यमोहनकवच.
बालासुन्दरीकवच (कुलार्णवसंहिता).
बुधकवच (स्कन्दपुराण).
बृहस्पतिकवच (ब्रह्मवैवर्तपुराण).
ब्रह्मास्त्रकवच.
भवानीकवच (रुद्रयामलतन्त्र).
भुवनेश्वरीकवच (आगमसार, रुद्रयामलतन्त्र).
मन्त्रविग्रहकवच.
मल्लारिकवच (ब्रह्माण्डपुराण).
मल्लीकवच.
महाकालीकवच.
महागणपतिकवच.
महालक्ष्मीकवच.
महाविद्यावज्रकवच (मन्त्रकल्पलता).
मातङ्गीकवच (श्यामलानामसार).
मातृकाजगन्मङ्गलकवच (चिन्तामणितन्त्र).
मायादेवीकवच (प्रयोगविजयसारावलि).
मार्तण्डभैरवकवच (सिद्धशाबरतन्त्र).
मुद्गलकवच.
मृत्युलाङ्गूलमृत्युंजयकवच.
योगीश्वरीकवच (रुद्रयामलतन्त्र).
रवळनाथकवच (पद्मपुराण).

राजराजेश्वरीकवच (वामकेश्वरतन्त्र).
राधाकवच.
रामकवच (पद्मपुराण, ब्रह्मयामलतन्त्र, रुद्रयामलतन्त्र, स्कन्दपुराण).
रामरक्षामन्त्रकवच.
रामवज्रपञ्जरकवच (हिरण्यगर्भसंहिता).
रेणुकाकवच (रुद्रयामलतन्त्र).
लक्ष्मीकवच (वराहपुराण, विश्वसारतन्त्र, स्कन्दपुराण).
लक्ष्मीनृसिंहकवच (ब्रह्माण्डपुराण).
लघुश्यामलाकवच (रेणुकातन्त्र).
वनदुर्गाकवच.
वज्रकवच (तन्त्र).
विघ्नेश्वरकवच (ब्रह्माण्डपुराण).
विनायककवच.
विष्णुकवच (अग्निपुराण).
वेङ्कटेशकवच (अग्निपुराण, वराहपुराण).
वेतालकवच (अथर्वण, शम्बरतन्त्र).
शनैश्वरकवच.
शरभकवच (महाकालभैरवतन्त्र).
शिवकवच (रुद्रयामलतन्त्र, स्कन्दपुराण).
शूलिनीकवच.
श्रीविद्या–श्रीचक्रन्यासकवच.
षोडशीकवच (रुद्रयामलतन्त्र).
सदाशिवकवच (भैरवतन्त्र).
सप्तशतीकवच.
सरस्वतीकवच.
सुदर्शनकवच (विहगेन्द्रसंहिता).
सुन्दरीकवच.
सुमुखीकवच.
सूर्यकवच (पद्मपुराण, ब्रह्मयामलतन्त्र, भविष्यपुराण, स्कन्दपुराण).
सौभाग्यकवच (वामकेश्वरतन्त्र).
हनुमत्कवच (डामरेश्वरतन्त्र, पद्मपुराण, ब्रह्माण्डपुराण, भविष्योत्तरपुराण, वायुपुराण, सुदर्शनसंहिता).
हनुमदेकमुखकवच (तन्त्र).
हरिनामकवच.

The present editon of श्रीभार्गवकवच is based on two paper Manuscripts belonging to the collection of Shri D. B. Karkare, a resident of Khanapur in the District of Belgaum. We could sccure these Manuscripts through courtesy of Shri. P. R. Dhamdhere of Poona.

A — This Manuscript is of the size of 18.9 cm. x 8.8 cm. A margin of 2.2 cm. each is left on the right hand side and the left hand side of the folio, and of 1.9 cm. each at the top and at the bottom. Thc Manuscript contains nine folios. There are seven lines on each folio, each line having about 25-26 letters on an average. It is in good condition. The hand-writing is bold, clear and legible and is uniform throughout. The writing which is in Devanagari characters, is fairly correct. The material used for writing is imported quality of laid marked hand made paper, slightly creamish in colour. The Manuscript is dated as the 6th day of the dark fortnight of the month of Pousha in Shaka 1688, Vyayanamasamvatsara.

B — The second Manuscript appears to be a copy of the previous one. It is of the size of 21.8 cm. x 11.4 cm. A margin of 3.6 cm. each is left on the right hand side and the left hand side of the folio, and of 2.4 cm. each at the top and at the bottom. The Manuscript contains seven folios. There are nine lines on each folio, each line having 27-28 letters on an average. The hand-writing is clear, legible and uniform throughout. The writing which is in Devanagari characters, is fairly correct. The material used for writing is imported quality of laid marked hand made paper, creamish in colour. It is in good condition.
श्रीभार्गवकवच forms part of 33rd Patala in the section of जामदग्न्यदिव्याञ्जनसिद्धिकल्प belonging to श्रीविष्णुयामलतन्त्र ‡

The colophon of both the Manuscripts reads as follows :—
इति श्रीविष्णुयामलतन्त्रे उपरिभागे जामदग्न्यदिव्याञ्जनसिद्धिकल्पे त्रयस्त्रिंशत्पटल: ।

The subject matter of श्रीभार्गवकवच is described to have been narrated by Lord Shiva, to his wife, Parvati, when both of them were sitting on the peak of mountain Kailasa,

‡ We have not come across so far this work either in print or in Manuscript-form.

Lord Shiva informed Parvati that this कवच was a secret doctrine or a mystical teaching and as such was not to be disclosed or imparted to any body, but taking into consideration the fact that she was his own self, he expounded this doctrine with a view to benefit the world.

The main text of श्रीभार्गवकवच is to be recited as prescribed by the sages, by assigning various parts of the body to श्रीपरशुराम. In the description of this *nyasa*, we come across the following appellations of श्रीपरशुराम:—

अधरीकृतशात्रव – who has eclipsed or excelled his foes.
अनहंकृति – free from self-conceit or pride.
अमोघदृश् – of an unfailing look or eye.
आर्य – highly esteemed.
उदरस्थजगत् – who has the universe in his stomach.
ऊर्ध्वदृश् – looking upwards (in meditating posture).
करुणानिधि – a treasure of pity or compassion.
कर्णान्तलोचन – having long eyes reaching the ears.
कश्यपार्पितविष्टप – who offered the world to Kashyapa (as a gift in the sacrifice).
कार्तवीर्यारि – an enemy of Kartavirya.
क्रोधदर्पहन् – destroying anger and pride.
क्षतजाभिषवप्रिय – fond of ablution of blood.
क्षत्रियान्तक – causing death of kshatriyas.
क्षोणीभरापहन् – removing the burden of the earth.
खण्डपरशु – cutting his foes to pieces with an axe.
गोत्रार्तिहन् – removing or destroying distress of the earth.
चित्रचरित्र – having a distinguished or wonderful career.
जगतां पति – a lord of the earth.
जामदग्न्य – a son of Jamadagni.
त्रिःसप्तकृत्वःकुलहन् – destroying the families (of kshatriyas) twenty-one times.
दक्षयज्ञान्तकप्रिय – dear to the destroyer of Daksha's sacrifice.
दन्तीन्द्रविक्रम – valiant as the lord of elephants.

दासवत्सल – affectionate towards one who is submissive.
दृढविक्रम – of firm fortitude.
दृप्तनाशन – a destroyer of the arrogant.
निध्यातविष्टप – meditated upon by the world.
निस्तुलप्रभ – possessing incomparable splendour.
पर – the supreme spirit.
परमपूरुष – the supreme being.
परमेष्ठिन् – the supreme being.
परशुराम – N. of the son of Jamadagni..
परश्वधधर – wielding or holding an axe.
परश्वधिन् – furnished or armed with an axe.
पादचारिन् – going or fighting on foot.
पापहन् – destroying sin or the wicked, removing evil.
पाश्चात्याम्बुधिमर्दन – subduing the the western ocean.
पुरुषवीर – a hero among men.
पुष्टिवर्धन – increasing property or welfare.
पूर्वाभिभाषिन् – speaking first, polite, complaisant.
भयापह – warding off fear or danger.
भवमोचन – releasing from worldly existence.
भृगुसंतानभूरुह – a wish-fulfilling tree for the Bhrigus.
भृत्यार्तिनाशन – removing distress of those who are submissive.
मखकृत् – a performer of the sacrifice.
मङ्गलगुण – having auspicious qualities.
महेन्द्रनिलय – having the mountain Mahendra as his abode.
मेरुसम – one who is like the mountain Meru.
रसरूप – full of affection-
राम – in whom the *yogins* delight, having handsome form.
रिपुजित् – conquering a foe.
रेणुकासुत – the son of Renuka.
ललित – one who is cherished.
विपदान्तक – making an end of calamity or misfortune.
शंकरशिष्य – a disciple of Lord Shiva.
शीलवत् – possessed of good disposition or character.

श्रीवत्सलाञ्छन – marked with the Shrivatsa.
श्रीश – a lord of Shri.
संघातहन्तृ – a killer of a group (of enemies).
सत्तमार्चित – worshipped or honoured by the most virtuous.
सर्वजित् – all-conquering.
सहस्रभुजशासन – a chastiser of Kartavirya, who had thousand hands.
सायकासनवत् – armed with a bow.
सिद्धार्चित – worshipped by those endowed with supernatural powers.
सुनास – having a beautiful nose.
सुश्रवस् – abounding in glory, famouse, gracious.
स्कन्दविजयिन् – a conqueror of Skanda.
हितकर – a benefactor.
हैहयवंशहन् – destroying the sons of Kartavirya.

It is then advised not to impart the knowledge of this secret doctrine to an atheist, to one who is not a giver, or who is devoid of faith. It should not be made over to one who is ill-mannered, or who is a reciter of heterodox works. It should not be taught to one who does not possess devotion, or who is not gifted with intellectual faculty. But it should be imparted to one who is a worshipper, and to one who is pure i. e. who is free from dis-honesty and villainy. To a person who is deeply devoted and who understands this science, this *Kavacha* may be imparted.

In the last section of this work, it is stated that the श्रीभार्गवकवच is meant to confer on the reciter different kinds of results. Therefore this *Kavacha*, if recited at least thrice a day, observing certain restrictions, is bound to yield a good fruit to the reciter. Different methods of reciting it are detailed below for the benefit of those cherishing different kinds of fruits.

A person intending to draw towards himself the goddess of Laxmi, residing at leisure on the chest of Lord Vishnu, can do so by re-peating श्रीभार्गवकवच over and again.

Similarly a king devotedly reciting this *Kavacha*, can obtain absolute sovereignty over the world. Further he will be invincible by even a group of the most powerful enemies.

Even the imps and evil spirits run away in fear from a devotee, protected by this *Kavacha*.

A king desiring to gain victory on the battle-field, is surely garlanded by the goddess of victory, if he inscribes this *Kavacha* on a birch-leaf with the ink of his blood and recites it at night huudred times, meditating all the while on श्रीपरशुराम in his heart, and ties the birch-leaf on his hand.

To such a person, even the god of wisdom and eloquence, the god of might and valour submit and surrender.

Even by reciting this mystical teaching with a *tilaka* mark of blood put on his forehead, a person gets success in all fields.

If a man recites this *Kavacha*, going to the valley of the mountain Mahendra, fixing his eyes on the Sun for forty days, reciting it hundred times a day, obtains his desired worldly objects and he is attended with all prosperity.

By repeating this *Kavacha* devotedly, he wins श्रीपरशुराम's favours and acquires wonderful supernatural powers.

The evil spirits, the spirits of dead persons, devilish beings, fatal diseases, wicked kings, thieves and robbers, wild birds and beasts, all run away from a person, who is armoured with this armour.

For a devotee, soliciting श्रीपरशुराम's vicinity which is very difficult to obtain even by the *yogins*, the followiug procedure is prescribed: he should go to the peak of the mountain Mahendra, worship the Sun and meditate on the mental representation of the personal attributes of श्रीपरशुराम, who is being in the disc of the Sun, whose face shines with tranquility, whose head is decorated with a knot of braided or matted hair,

whose shoulders are embellished with an axe and a bow, who has held in one of the fingers of his right hand a rosary of Eleocarpus seeds *(aksha)*, who has placed his lotus-like left hand on his left knee, whose lotus-like neck is emerging, who has slightly closed his eyes, who has a lotus-like mouth very serene, whose face bears a sweet smile, who has leaf-like lips, who has a noble and handsome form, and who has his hands resembling the expanded hood of a snake.

Meditating thus on the mental representation of the personal attributes of श्रीपरशुराम the devotee should worship him by repeating his following twelve auspicious appellations :-

कश्यपाशासुरद्रुम – wish-fulfilling tree for the wish of Kashyapa.
कार्तवीर्यकुलोच्छेत्तृ – extirpating the family of Kartavirya.
क्षत्रवंशप्रतापन – subduing the arrogance of kshatriyas.
जगन्नेतृ – a leader of the world (spiritual ?).
जामदग्न्य – a son of Jamadagni.
परश्वधधर – a wielder of an axe.
ब्रह्मण्य – devoted to sacred knowledge, beneficial to all, friendly to the Brahmanas, pious.
ब्रह्मवत्सल – devoted to sacred knowledge.
महेन्द्रकृतकेतन – who has made the mountain Mahendra as his abode.
राम – in whom the *yogins* delight, having handsome form.
विश्वजिद्दीक्षित – who has taken a vow of conquering the world, who is initiated for the Vishvajit sacrifice.
शान्त – not involved in material pleasures, tranquil.

Having worshipped श्रीपरशुराम with the above-mentioned twelve names, the devotee should again attend on श्रीपरशुराम by means of the following sixteen mystical names, repeating them ten times a day, for a period of one month. At the end of this period he is blessed with the sight of श्रीपरशुराम's vision.

त्रयीमय – formed of the three Vedas.
त्रिगुणातीत – who is beyond the three gunas.

त्रिजगन्मय – formed of the three worlds.
त्रिधामन् – shining in the three worlds.
त्रिमूर्ति – having three forms (as Brahma, Vishnu and Shiva).
धर्मचरण – a performer or observer of duty.
धातृ – supporting the world.
नारायण – pervading the universe.
परं तत्त्व – the highest truth.
परं ब्रह्मन् – The supreme spirit.
परात्पर – superior to the best.
भर्गरूप – of the form of lustre or effulgence.
भार्गव – a descendant of Bhrigu.
योगीन्द्रहृदयालय – having an abode in the heart of the best of *yogins*
सतां गति – the refuse of the good.
हंस – removing the fear of *Samsara*, moving in all the bodies.

If the devotee continues the recitation of this *Kavacha* as per procedure described above for three months, he is favoured with the grace of श्रीपरशुराम and as a result of it he experiences perfect quiet, sees श्रीपरशुराम in bodily form and receives from him the highest blessings.

Corregenda

Page	Line				
vi	19	for	अश्वत्थामान्	read	अश्वत्थामा
xiv	11	,,	famouse	,,	famous
4	7	,,	मेरुसभः	,,	मेरुसमः
7	9	,,	–कुलोत्तंसंदश–	,,	–कुलोत्तंसदंश–

॥ श्रीभार्गवकवचम् ॥

॥ श्रीगणेशाय नमः ॥

श्रीनारायण उवाच ॥
कैलासशिखरे रम्ये शंकरं लोकशंकरम् ॥
कैवल्यचरणं गौरी पप्रच्छ हितमद्भुतम् ॥ १ ॥

पार्वत्युवाच ॥
देवदेव महादेव देवेश वृषभध्वज ॥
त्वत्तः श्रुतान्यशेषाणि जामदग्न्यस्य साम्प्रतम् ॥ २ ॥

हरेरंशावतीर्णस्य मन्त्रयन्त्रादिकान्यलम् ॥
न श्रुतं कवचं देव न चोक्तं भवता मम ॥ ३ ॥

वक्तुमर्हसि देवेश भक्तायै गुह्यमप्युत ॥
इति पृष्टः स गिरिशो मन्त्रयन्त्राङ्गतत्त्ववित् ॥ ४ ॥

उवाच प्रहसन्देवीं हिताय जगतामिदम् ॥
रहस्यमपि हि ब्रूयुर्लोकैकहितदृष्टयः ॥ ५ ॥

शिव उवाच ॥
शृणु प्रिये प्रियमिदं मम गुह्यतरं परम् ॥
धर्मार्थकाममोक्षाणामनायासं सुसिद्धिदम् ॥ ६ ॥

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4. AB पप्रछ for पप्रच्छ.
7. AB त्वतः for त्वत्तः.
11. AB पृछः for पृष्टः; AB -तत्ववित् for -तत्त्ववित्.
13. B ब्रूहि for ब्रूयुः.

एकमौपयिकं मन्ये विष्णुवक्षःस्थलालयाम् ॥
श्रियमाक्रष्टुकामानामिदं कवचमुत्तमम् ॥ ७ ॥

एकातपत्रसहितां य इच्छेत्सागराम्बराम् ॥
स जामदग्न्यकवचं नित्यमावर्तयेन्नरः ॥ ८ ॥

उद्दण्डशस्त्रदोर्दण्डप्रचण्डरिपुमण्डलम् ॥
कथं जयेयुर्वीरेन्द्राः कवचानावृताङ्गकाः ? ॥ ९ ॥

परप्रयुक्तकृत्यादिदोषा भूतादयोऽपि वा ॥
प्रयान्ति भीता रामस्य वर्मणा वीक्ष्य रक्षितम् ॥ १० ॥

किमन्यैः कवचैर्देवि किमन्यैर्मनुभिश्च वा ॥
जामदग्न्यः परं यस्य दैवतं भृत्यवत्सलः ॥ ११ ॥

कवचस्यास्य गिरिजे ऋष्यादिन्यासकल्पनम् ॥
मूलमन्त्रोक्तविधिना कारयेत्साधकोत्तमः ॥ १२ ॥

आङ्गिरा ऋषिः । बृहती छन्दः । श्रीमाञ्जामदग्न्यो देवता ।

उद्दोर्दण्डचलत्कुठारशिखरस्फारस्फुलिङ्गाङ्कुर-
व्रातामोघमहास्त्रनाशितजगद्विद्वेषिवंशाटवीम् ॥
वन्दे भार्गवमुग्रकार्मुकधरं शान्तं प्रसन्नाननं
वीरश्रीपरिचुम्ब्यमानमहितस्वब्रह्मतेजोनिधिम् ॥ १३ ॥

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17. AB -वक्षस्थला- for -वक्षःस्थला-.
19. A यिछेत् , B इछेर् for इच्छेत्.
21. AB -मांडलं for -मण्डलं.
22. AB वीरेंद्र for वीरेन्द्राः.
23. AB भूतादयोपि for भूतादयोऽपि.
26. AB जामदग्न्य for जामदग्न्यः.
27. A रुष्यादि- for ऋष्यादि-.
29. A रुषिः for ऋषिः ; AB श्रीमां for श्रीमान्.
30. B -स्फुल्हिंग- for -स्फुलिङ्ग- ;   33. B 11 for 13.

ॐ जामदग्न्यः शिरः पातु पातु मूर्धानमूर्ध्वदृक् ॥
ललाटं ललितः पातु भ्रुवौ भृत्यार्तिनाशनः ॥ १४ ॥

श्रवसी सुश्रवा मेऽव्यात्कर्णौ कर्णान्तलोचनः ॥
नेत्रे गोत्रार्तिहा मेऽव्याल्लोचने भवमोचनः ॥ १५ ॥

गण्डे मे खण्डपरशुः कपोलौ पातु शीलवान् ॥
नासे सुनासः पायान्मे नासिके दासवत्सलः ॥ १६ ॥

रसनां रसरूपोऽव्याद्रसज्ञां रेणुकासुतः ॥
अधरौ पातु मे नित्यमधरीकृतशात्रवः ॥ १७ ॥

वक्त्रं चित्रचरित्रोऽव्याद्दन्तान्दन्तीन्द्रविक्रमः ॥
चुबुकं रिपुजित्पातु ग्रीवां श्रीवत्सलाञ्छनः ॥ १८ ॥

स्कन्धौ मे स्कन्दविजयी कक्षे मे क्षत्रियान्तकः ॥
भुजौ मे सततं पातु सहस्रभुजशासनः ॥ १९ ॥

करौ हितकरः पातु पाणी क्षोणीभरापहः ॥
अङ्गुलीर्मङ्गलगुणो नखानि मखकृन्मम ॥ २० ॥

वक्षः पातु ममाभीक्ष्णं क्षतजाभिषवप्रियः ॥
उरः पुरुषवीरो मे पार्श्वौ पातु परश्वधी ॥ २१ ॥

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34. AB मूर्द्धानं for मूर्धानं.

36. AB मेव्यात् for मेऽव्यात्.

37. B नेत्रा for नेत्रे; AB मेव्यात् for मेऽव्यात्.

40. AB रसरूपोव्यात् for रसरूपोऽव्यात्.

42. AB -चरित्रोव्यात् for -चरित्रोऽव्यात् ; AB दत्तां for दन्तान्.

उदरस्थजगत्पायादुदरं मम सर्वदा ॥
भयापहोऽव्यान्नाभिं मे मध्यं निध्यातविष्टपः ॥ २२ ॥

लिङ्गं शंकरशिष्योऽव्यादुपस्थं निस्तुलप्रभः ॥
पाय्वपानं च मे पायात्सायकासनवान्सदा ॥ २३ ॥

त्रिःसप्तकृत्वःकुलहा त्रिकं मेऽवतु सर्वदा ॥
परमेष्ठ्यवतात्पृष्ठं पिठरं दृढविक्रमः ॥ २४ ॥

ऊरू मेरुसमः पातु जानू मे जगतां पतिः ॥
जङ्घे संघातहन्ताव्यात्प्रपदे विपदान्तकः ॥ २५ ॥

पादौ मे पादचार्यव्याच्चरणौ करुणानिधिः ॥
पादाङ्गुलीः पापहा मे पायात्पादतले परः ॥ २६ ॥

परश्वधधरः पायाद्रामः पादनखानि मे ॥
पूर्वाभिभाषी मां पायात्पूर्वस्यां दिशि संततम् ॥ २७ ॥

दक्षिणस्यामपि दिशि दक्षयज्ञान्तकप्रियः ॥
पश्चिमस्यां सदा पायात्पाश्चात्याम्बुधिमर्दनः ॥ २८ ॥

वित्तेशरक्षिताशायां पायान्मां सत्तमार्चितः ॥
सर्वतः सर्वजित्पायान्ममाङ्गानि भयात्प्रभुः ॥२९॥

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51. AB भयापहोव्यात् for भयापहोऽव्यात्; AB तिध्यात- for निध्यात-.
52. AB -शिष्योव्यात् for -शिष्योऽव्यात्.
53. AB सायकासनवान्तसदा for सायकासनवान्सदा.
54. AB मेवतु for मेऽवतु.
57. B -हंतव्यान् for -हन्ताव्यात्.
60. B परश्वधरः for परश्वधधरः ; B -नखानिने for -नखानि मे.
61. B -पाया for -पायात्.
63. AB -मर्द्दनः for -मर्दनः.

मनो महेन्द्रनिलयश्चित्तं मे दृप्तनाशनः ॥
बुद्धिं सिद्धार्चितः पायादहंतामनहंकृतिः ॥ ३० ॥

कर्माणि कार्तवीर्यारिर्हेलां हैहयवंशहा ॥
हरत्वमोघदृङ्मोहं क्रोधं च क्रोधदर्पहा ॥ ३१ ॥

श्रियं करोतु मे श्रीशः पुष्टिं मे पुष्टिवर्धनः ॥
संतानं सततं दद्याद्भृगुसंतानभूरुहः ॥ ३२ ॥

आयूंषि मे वितनुतादार्यः परमपूरुषः ॥
आशां मे पूरयत्वाशु कश्यपार्पितविष्टपः ॥
श्रीमान्परशुरामो मां पातु सर्वात्मना सदा ॥ ३३ ॥

ॐ इत्येतत्कवचं दिव्यमभेद्यं मन्त्रयन्त्रिभिः ॥
कथितं देवि ते गुह्यं प्रियेति परमाद्भुतम् ॥ ३४ ॥

न नास्तिकाय नादात्रे न चाश्रद्धालवे प्रिये ॥
देयान्नाविनीतायैतन्नाभक्ताय कदाचन ॥ ३५ ॥

नाजापकाय नाज्ञात्रे नासत्यवचसे क्वचित् ॥
नामालामान्त्रिणे देवि प्रदेयं नाप्यमन्त्रिणे ॥ ३६ ॥

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68. B कार्त्तवीर्यारिः for कार्तवीर्यारिः.
69. AB मोह for मोहं.
70. AB पुष्टिवर्द्धनः for पुष्टिवर्धनः.
71. AB भृगुः for भृगु-.
75. B -यत्रिभिः for -यन्त्रिभिः.
77. AB चाश्रद्धालवप्रिये for चाश्रद्धालवे प्रिये.
78. B देवात् for देयात् ; AB नाविनिताय for नाविनीताय; AB न भक्ताय for नाभक्ताय.
79. AB न जापकाय for नाजापकाय.

देयं श्रद्धालवे भक्त्या प्रणताय नतात्मने ॥
गुणान्विताय शुद्धाय मन्त्रगोप्त्रे च मन्त्रिणे ॥ ३७ ॥

अवश्यमेतज्जप्तव्यं त्रिसन्ध्यं नियमान्वितैः ॥
मन्त्रावसाने मन्त्रज्ञै रचितं मन्त्रसिद्धये ॥ ३८ ॥

वर्मैतच्च जपेन्मन्त्री जपेद्वा सततं मनुः ॥
आसेचितादिव तरोर्फलं नाप्नोति सद्रसम् ? ॥ ३९ ॥

जयकामो भूर्जपत्रे रक्तबिन्दुभिरुज्ज्वलैः ॥
लिखित्वावर्तयेद्रात्रौ कवचं शतसंख्यया ॥ ४० ॥

संपूज्य धूपदीपाद्यैर्ध्यात्वा च हृदि भार्गवम् ॥
हस्ते बध्वा रणं गत्वा विजयश्रियमाप्नुयात् ॥ ४१ ॥

एवं संप्रस्थितस्यास्य विद्यावादे रणेऽपि वा ॥
वाचस्पतिर्वा शक्रो वा वश्यः स्यात्किमुतापरे ॥ ४२ ॥

अथवा तिलकं कृत्वा रक्तक्षोदेन भामिनि ॥
कवचेनाभिजप्तेन गच्छञ्जयमवाप्नुयात् ॥ ४३ ॥

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84. AB रचितान् for रचितं.

85. AB वर्मैतदजपेत् for वर्मैतच्च जपेत् ; AB मनु for मनुः.

86. AB तरो for तरोः.

87. AB उज्वलैः for उज्ज्वलैः.

88. B आवर्त्तयेत् for आवर्तयेत्.

90. AB विजयश्रीयं for विजयश्रियं.

91. AB रणेपि for रणेऽपि.

92. AB वश्य for वश्यः.

94. AB गछं for गच्छन्.

श्रीकामस्तु महेन्द्राद्रेर्द्रोणिं गत्वा मनोहराम् ॥
तत्र मण्डलमास्थाय चण्डभानुं विलोकयन् ॥ ४४ ॥

जपेदिदं महद्धर्म प्रत्यहं शतसंख्यया ॥
मण्डलान्ते श्रियं श्रेष्ठां लभते भार्गवाज्ञया ॥ ४५ ॥

सिद्धयो विविधास्तस्य दिव्यज्योतिर्लतालयः ॥
सिध्यन्ति सिद्धवन्द्यस्य कृपया विस्मयावहाः ॥ ४६ ॥

भूतप्रेतपिशाचाश्च रोगाश्च विविधाशुभाः ॥
दुष्टा नृपास्तस्कराश्च व्याघ्रसिंहगजादयः ॥ ४७ ॥

श्रीमद्भृगुकुलोत्तंसंदशदंशितमद्रिजे ॥
दृष्ट्वैव हि पलायन्ते मृत्युं दृष्ट्वैव हि प्रजाः ॥ ४८ ॥

जामदग्न्यस्य यो वाञ्छेत्सान्निध्यं योगिदुर्लभम् ॥
दारिद्र्यदुःखशमनं संसारभयनाशनम् ॥ ४९ ॥

स महेन्द्रस्य शिखरे स्नात्वोपस्थाय भास्करम् ॥
तन्मध्यवर्तिनं शान्तं जटामण्डलमण्डितम् ॥ ५० ॥

परश्वधधनुर्दण्डराजितांसद्वयान्वितम् ॥
अक्षसूत्रं सुबिभ्राणं दाक्षिणेऽङ्गुलिपल्लवे ॥ ५१ ॥

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96. AB चंडभानु for चण्डभानुं.
99. A लता+यः for लतालयः.
100. AB विस्मयात्रहा for विस्मयावहाः .
101. AB विविधाः शुभाः for विविधाशुभाः.
102. AB नृपा तस्कराश्च for नृपास्तस्कराश्च.
103. AB -दंस- for -दंश-.
105. AB जामदग्न्यस्व for जामदग्न्यस्य; B योगदुर्लभं for योगिदुर्लभं.
108. B -वर्त्तिनं for -वर्तिनं.
110. AB दक्षिणेंगुलि- for दक्षिणेऽङ्गुलि-.

वामजानुतलन्यस्तवामपाणिकुशेशयम् ॥
उन्मज्जज्जलजग्रीवमामीलितविलोचनम् ॥ ५२ ॥

सुप्रसन्नमुखाम्भोजं सुस्मितं पल्लवाधरम् ॥
सुन्दरं सुन्दरापाङ्गं भोगिभोगभुजद्वयम् ॥ ५३ ॥

भक्तानुग्राहकं देवं जामदग्न्यं जगत्पतिम् ॥
ध्यायन्तमात्मनात्मानं ध्यायेत्प्रणतवत्सलम् ॥ ५४ ॥

अथ द्वादशभिः पुण्यैर्नामभिः पापहारिभिः ॥
जपतामिष्टदैर्भृत्यपारिजातं समर्चयेत् ॥ ५५ ॥

जामदग्न्यो जगन्नेता ब्रह्मण्यो ब्रह्मवत्सलः ॥
कार्तवीर्यकुलोच्छेत्ता क्षत्रवंशप्रतापनः ॥ ५६ ॥

विश्वाजिद्दीक्षितो रामः कश्यपाशासुरद्रुमः ॥
परश्वधधरः शान्तो महेन्द्रकृतकेतनः ॥ ५७ ॥

एतैर्द्वादशभिर्दिव्यैर्गोप्यैरभ्यर्च्य नामभिः ॥
उपतिष्ठेत्पुनर्गुह्यैर्मुख्यैर्नामभिरीश्वरम् ॥ ५८ ॥

क्षिप्रप्रसादजननैश्चतुर्वर्गफलोदयैः ॥
हन्त ते संप्रवक्ष्यामि तान्यपि प्रणतासि यत् ॥ ५९ ॥

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111. AB -तलं for -तल-.
112. AB उन्ममज्- for उन्मज्ञज्-.
115. AB भक्तानुग्रहकं for भक्तानुग्राहकं.
117. A पुण्यै:र्नामभि: for पुण्यैर्नामभि:.
120. AB -कुलोछेत्ता for -कुलोच्छेत्ता.
123. B द्वादशभि दिव्यै गोप्यैः for द्वादशभिर्दिव्यैर्गोप्यैः.
125. B चतुवर्ग- for चतुर्वर्ग-.

इमानि गौरि नामानि सुगोप्यानि सतामपि ॥
ॐ हंसस्त्रयीमयो धाता योगीन्द्रहृदयालयः ॥ ६० ॥

त्रिधामा त्रिगुणातीतास्त्रिमूर्तिस्त्रिजगन्मयः ॥
नारायणः परं ब्रह्म परं तत्त्वं परात्परः ॥ ६१ ॥

भार्गवो धर्मचरणो भर्गरूपः सतां गतिः ॥
इति षोडशभिः स्तुत्वा नामभिर्ऋषिपुंगवम् ॥ ६२ ॥

सर्वाशिषां पतिं देवं सकलाभीष्टदायकैः ॥
आत्मानं विन्यसेदङ्गेष्वनेन कवचेन सः ॥ ६३ ॥

मृगीमुद्रिकया धीमान्वज्रसारेण सारवित् ॥
दशवारं प्रतिदिनं मासमेकं समाचरेत् ॥ ६४ ॥

स्वप्ने पश्यति देवेशं भार्गवं भृगुनन्दनम् ॥
चिन्तितार्थप्रदं सौम्यं चिन्तामणिमिवापरम् ॥ ६५ ॥

मासत्रयं तु विन्यस्ते साक्षात्पश्यति जापकः ॥
मनसः संप्रसादेन लब्ध्वा वरमनुत्तमम् ॥ ६६ ॥

अणिमादिगुणैर्युक्तो ब्रह्मलोकमवाप्नुयात् ॥
अथवा योगसिद्धिं यो धातुसिद्धिं च वाञ्छति ॥ ६७ ॥

कुरुक्षेत्रे महेन्द्रे वा जपेदयुतमात्मवान् ॥
सर्वाश्चौषधयस्तस्य खेचरत्वादिसिद्धिदाः ॥ ६८ ॥

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130. AB तत्वं for तत्त्वं; AB परात्पराः for परात्परः.
132. B षोडशभि for षोडशभिः.
134. B विन्यसेदंगेषु for विन्यसेदङ्गेषु.
135. AB मृगिमुद्रिकया for मृगीमुद्रिकया; AB धीमा for धीमान्.
138. B चिंतार्थप्रदं for चिन्तितार्थप्रदं.
144. AB -सिद्धिदा for -सिद्धिदाः.

रससिद्धिप्रदाश्चापि सिध्यन्त्यस्य न संशयः ॥
महेन्द्राद्रिरिव क्षेत्रं सिद्धिदं नास्ति भूतले ॥ ६९ ॥

जामदग्न्य इवान्योऽस्ति न देवो भृत्यवत्सलः ॥
प्रस्फुरद्गुणसौवर्णराशीनां जन्मभूः परः ॥ ७० ॥

तथेदमिव वर्मान्यद्धर्मादिफलदं न हि ॥
कवचेऽस्मिन्सकृज्जप्ते मन्त्रावृत्तिसहस्रजम् ॥ ७१ ॥

फलमाप्नोत्यविकलं तस्मान्नित्यं जपेन्नरः ॥
अमन्त्री वापि मन्त्री वा भार्गवे भक्तिमान्नरः ॥ ७२ ॥

जपेन्नित्यमिदं वर्म मन्त्रसिद्धिमवाप्नुयात् ॥
सारस्वतमिदं देवि कवचं वाक्प्रदं नृणाम् ॥ ७३ ॥

मूकोऽपि वाग्मी भवति जपन्नेतद्गुरुर्यथा ॥
नित्यं परश्वधभृतः कवचस्यास्य धारणात् ॥ ७४ ॥

सभासु वदतां श्रेष्ठो राज्ञां भवति च प्रियः ॥
वैदिकं तान्त्रिकं चैव मान्त्रिकं ज्ञानमुत्तमम् ॥ ७५ ॥

कवचस्यास्य जापी तु ब्रह्मज्ञानं च विन्दति ॥
इत्येतदुक्तं कवचं मया हैहयविद्विषः ॥ ७६ ॥

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146. AB महेंद्रादिरिदं for महेन्द्राद्रिरिव.

149. AB वत्मान्यत् for वर्मान्यत्.

150. AB कवचेस्मिन्त्सकृत् for कवचेऽस्मिन्सकृत्.

155. AB मूकोपि for मूकोऽपि.

156. AB परस्वध- for परश्वध-.

159. B जापीति for जापी तु.

गोपनीयमिदं देवि ममात्मासि मणिर्यथा ॥
धन्यं यशस्यमायुष्यं श्रीकरं पुष्टिवर्धनम् ॥
जपतां कवचं नित्यं सर्वसौभाग्यपूरितम् ॥ ७७ ॥

इति श्रीविष्णुयामले उपरिभागे जामदग्न्यदिव्याञ्जनसिद्धि-
कल्पे त्रयस्त्रिंशत्पटलः ॥ श्रीभार्गवार्पणमस्तु ॥

॥ श्रीभार्गवकवचं संपूर्णम् ॥

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162. A पुष्टिवर्द्धनं, B पुष्टिर्वर्द्धनं for पुष्टिवर्धनं.

163. A -पूरितं = -पूरकं.
At the end A adds — शके १६८८ व्ययनाम संवत्सरे पौषवदि षष्ठ्यामिदं कवचं समाप्तं ॥ राम ॥.